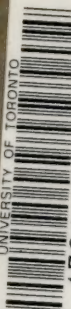


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books of private devotion.

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# BABYLONIACA

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*Stephen Herbert*  
ST. LANGDON

A chapter from the Babylonian books of private devotion

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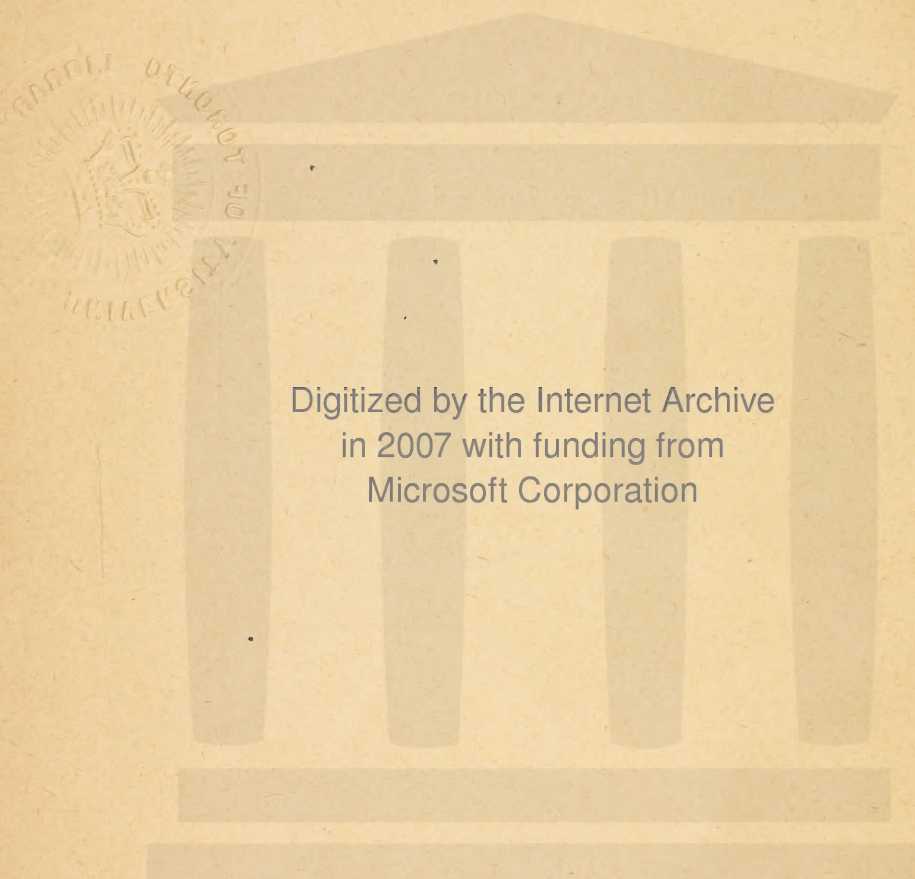
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# A CHAPTER FROM THE BABYLONIAN BOOKS OF PRIVATE DEVOTION

BY ST. LANGDON.\*

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The major divisions of Babylonian liturgical literature are psalms and prayers said in temples, and incantations said in small huts built in the fields. The Babylonians accepted these literary distinctions and classifications made by the Sumerians, who by the word *er-šem-ma* meant a psalm sung to the flute, whether a hymn of praise or a lamentation. The *motif* which caused the primitive inhabitants of Babylonia to evolve a religious literature was fear of the gods. A note of sadness, a consciousness of human weakness, is the dominant element of the earliest psalms, hence they were sung to the flute<sup>1</sup>, and called "wailing to the flute". The characteristic thing about the *eršemma* liturgy is, that from the earliest times to the very end of Babylonian literature (80 BC) it was intended for public devotion. No strain revealing the personality of the individual is found therein. The Babylonians were so imbued with the fear of the gods and the consciousness of sin, that they appointed regular days of public lament called "sabbaths", occurring at least on the seventh and fifteenth of each month. For the days of universal penance they evolved long lamentation services; the basis of these elaborate rituals for public penance was the old *eršemma* psalm, and they are in fact often called *eršemma* psalms<sup>2</sup>.

\* Read before the Semitic section of the Oxford Congress for the History of Religions.

1. *halhallatu*. For the great classification tablet of Babylonian religious literature v. IV R 53.

2. REISNER, *Sumerisch-Babylonische Hymnen* XVIII. REISNER gives there

The Sumerians distinguished another class of psalms sung to the *balaggu*<sup>1</sup> or tambourine; these were limited to the worship of Enlil the earth god or Zeus, and of Nana, the Greek Athena.

The Sumerians evolved a liturgy for private devotions, which they called prayers of the lifting of the hand. These are not accompanied by a musical instrument, but were said by the individual standing before his god (generally seated).

We possess Sumerian seals from a period as early as 2500 BC, on which the worshipper is often represented as being led to his god by a minor deity: the right hand of the interceding deity holds the left hand of the worshipper, whose right hand is raised in adoration; the interceding deity himself leads the approach to the seated god with his left hand raised in adoration<sup>2</sup>. Behind the worshipper follows a second deity with both hands raised in adoration. In one of the great cylinders of Gudea the patesi describes himself as approaching his god in the company of three minor spirits. "The god Lugal-kurdub went before him; the god Galalim went behind him; Ningišzida his own god led him by the hand"<sup>3</sup>.

Humans are sometimes represented in ancient art standing before the seated god, with hands folded across the lower waist, generally with one or two interceding deities. Kneeling and bowing are unknown in religious art, yet in prayers of private devotion occur such phrases as "I am bowed down, I stand seeking for thee"<sup>4</sup>, or again it is said of the conclave of gods in heaven that they bow down before the moon god<sup>5</sup>, or before Ninib the god of war<sup>6</sup>. Interesting is also the

three other liturgical classes. See the Introduction to my *Sumerian Psalms*. REISNER is followed by JASTROW, *Religion* II 6.

1. For the *balaggu* as instrument of wailing, v. SBH 101, 6.

2. MENANT, *Glyptique* I pl. IV n° 2.

3. Gudea Cyl. A 18, 14-17, cf. *Babyloniaca* I 264 n. 2.

4. KING, *Magic* n° 1, 21.

5. *Ibid.* line 11.

6. ASKT 81, 30.



following passage: "I so and so, son of so and so, this night bow down before thee, render me judgment, decide my decision<sup>1</sup> ».

Yet we may assume that these phrases are largely figurative, and that the real form of ancient private devotion was in a standing position with the right hand upraised<sup>2</sup>. Of course, the minor deities who accompany the worshipper are a mere fantasy, and in actual practice the worshipper probably made his private confessions and prayers with a priest before the statue of a god. That is, the priests represented the minor gods which we find in the artistic scenes of this liturgy. Bas reliefs and seals where a priest and not a deity is represented as leading the worshipper to his god are not wanting<sup>3</sup>. Frequently we find a person making his confession alone before his god without mediation<sup>4</sup>.

Unfortunately no example of a private prayer and confession has yet been found from the ancient period. The books or tablets of private devotion, of which we have a great many, are all worked into incantation services. In fact the lists of prayers and confessions to various gods are called incantations, and very frequently they are followed by a few lines of ritualistic directions. The nature of this evolution may be imagined as follows. The priests possessed magic formulae attended by mysterious rites with incense and sacrifices for consecrating holy water, for driving out demons, and for every form of procuring divine intervention. Undoubtably these formulae of incantation were much older than the prayers of the lifting of the hand. Finally, however, was evolved the higher type of religious service, the private hymns of adoration, accompanied by laments and confessions evoked by seasons of personal grief or natural phenomena such as eclipses, earthquakes, storms, etc. Upon this purer form of communion with god the priests of magic did not fail to lay their claims so as to bring these forms of liturgy into the realm of the mysterious water

1. CT XXIII 36, 53.

2. Yet for kneeling figures, v. MENANT, *Glyptique* I 151 n° 94 and 95, which are explained as human sacrifices, and *Coll. de Clercq* I n° 264.

3. V R 60; MENANT, *Glyptique* I pl. IV n° 3.

4. MENANT, *Glyptique* I 106; II 132 ff.

cult. Alongside of the mysteries of the water cult or sacred element of the sea, arose later the mysteries of the fire cult or sacred element of heaven. The latter mystery was, however, exercised by the priests of the water cult. So then immediate communion and confession finally demanded the intercession of a priest : the books of private penance which we have, or tablets of the prayers of the lifting of the hand, call these prayers " incantations ".

I propose in this paper to study a certain class of incantations which were called " the incantations of the house of light " or the *bît nu-ru* incantations.

Before proceeding to this class of incantations and prayers it will be best to summarize what we know about the principles of grouping and using them. A list of the titles of about 40 Sumerian psalms existed, called prayers of the lifting of the hand, all of which belong to the period when these psalms were not called incantations. It is possible that they were repeated by the worshipper before his god without a priest at all. My reason for this supposition is, that on the seals of the early period only deities are represented accompanying the adorer, whereas those scenes in which a priest leads the penitent to his god appear to be from a later period. Another argument is, that the Sumerian titles of the ancient prayers of the lifting of the hand, omit the designation *šiptu* or incantation, whereas the later Babylonian prayers of this class are most invariably thus designated<sup>1</sup>. Beside the above list of such prayers we have a fragmentary list of titles of much later prayers of the lifting of the hand<sup>2</sup>. These titles, mostly in Semitic, are all designated as incantations. The list begins with the titles *bît rim-ki* " house of washing ", and *bît sala' me* " house of baptism "<sup>3</sup>.

In a letter of an Assyrian king to the keeper of the temple library at Borsippa, the king asks for a copy of the tablets belonging to the " house of baptism " series<sup>4</sup>. We actually possess a fragment of a

1. A prayer of the lifting of the hand which is not an incantation is IV R 9.

2. KING, *Magic* XIX.

3. Cf. LSS II 1 p. 97 Anm. 7.

4. CT XXII n° 1, 12.



prayer which was used as the eighth one in the liturgy for the "house of baptism"<sup>1</sup>. The Babylonians made a liturgical selection of private prayers to be used in the house of baptism, but until we have more examples from this liturgy, we shall be unable to say under what circumstances individuals were admitted to it. The "house of washing" was probably a temporary hut made for the occasion. I am of the opinion that whether the private liturgy, was the "house of washing", the "house of baptism", or the "house of light" group, that the name refers to the place of the ritual and the purpose.

Of the liturgy called *bīt rimki* or "house of washing" we have fortunately one long prayer and fragments of two others<sup>2</sup>. The last one of the section is addressed to Tašmetum the spouse of Nebo. This same prayer was used in another<sup>3</sup> liturgy, quite different from the liturgy of the *bīt rimki*: the only difference is that the prayer, when used in the *bīt rimki* liturgy, has an insertion concerning an eclipse of the moon and evil portents which threaten the king and his land. We therefore infer, that the liturgy of the *bīt rimki* was for the private devotions of the king in time of the evil portents attending the monthly darkness of the moon. This liturgy was made by collecting prayers of private devotion to various gods, and inserting proper lines to mention the eclipse of the moon and the king as suppliant. The first prayer of the section is addressed to the moon god, the second to Ištar as the evening star; the third, which is entirely broken away, was undoubtedly addressed to Nebo, and the fourth already discussed to Nebo's consort Tašmet.

Beside the section of four prayers already mentioned from this ritual, a very large tablet has been preserved, which certainly reveals a ceremony for the king in the *bīt rimki*<sup>4</sup>. The first prayer is directed to the sun god and enumerates the personal sorrows of the worshipper any one

1. KING, *Magic* n° 48. For a translation of the letter K 168 there mentioned, see now LSS II 1, 97.

2. KING, *Magic* n° 1.

3. *Ibid.* n° 33.

4. V R 50-51.





- 47 He that is clothed in the linen of Eridu, is equipped in  
majesty<sup>1</sup> ;
- 49 In the house of washing they stand forth for the king of  
divine Ea<sup>2</sup>,
- 50 At the command of Šamaš great lord of heaven and earth,
- 52 Health and peace I (!) grant unto him.
- 53 Oh king offspring of sacred stock,
- 55 When thou unto the house of washing drawest nigh,
- 56 With the . . . . . of Marduk of the ocean.
- 57 With the . . . . . (?)<sup>3</sup> of Šamaš shall one make  
him clean.
- 59 . . . . . in royal robes shall one clothe him.
- 60 When in the [holy ?] chamber thou sittest,
- 62 Clad [in royal robes ?]<sup>4</sup> may one make thee daily prospe-  
rous.
- 63 When thou sighest (?) . . . . .
- 65 May Marduk . . . . .
- 66 May Enbilulu restorer of the land<sup>5</sup> . . . . .
- 68 Life unto far off days [grant thee]
- 70 In the secret chamber<sup>6</sup> of the house of washing . . . .
- 72 Ea the lord of magic . . . . .
- 74 With his incantation which [giveth] life [shall . . . thee].
- 76 Fish and birds, the pride of the sea and sky (?) . . . .
- 78 Naru the lady of the sea . . . . .
- . . . . .
- . . . . .

[About 22 lines gone]

1. I.e. the priest.

2. The idea seems to be that the king is taken into the protection of Ea as god of the sacred water cult.

3. [*um-me-šam* (?)

4. *šag ka[d-lal]* l. 46 (?).

5. *gù gí* (?) — *mudiš māti* (? cf. BA V 345 note on line 12.

6. On *šutukku* as a room in a temple and a canopy, v. KB VI 1, 361.





wickedness<sup>1</sup>. Finally the ritual gives the titles of those prayers which the king must say<sup>2</sup>. On the section preserved we have already studied four prayers viz. to Sin, Ištar, Nebo and Tašmet, finding that each of them was said by the king in the ritual of the *bit rimki*. The ritual refers to these four among many others. Inasmuch as the book of ritual contained full directions for saying the service, we of course do not find the books containing the prayers accompanied by a ritual. To illustrate what I mean : the prayer to Tašmet as used in the *bit rimki* service was followed by no ritualistic directions, since these were given in the separate book of ritual for this service. But when this prayer was used for the devotions of some less distinguished person and in another service, it is followed by its own ritual. In other words, when Babylonian books of private prayers give rituals after each prayer, we may be pretty sure that the service was a private one and consisted only in this short psalm of confession.

So then the series called *bit rimki* was said especially for the king : in one service the king repeated his prayers from the hymn book, while the priest followed the book of ritual, telling the king at what juncture to say his prayers. In another service the priest said the whole liturgy. It is highly probable that the series of the *bit šala-ne* or « house of baptism », was also a private service for the king. In a letter to the king concerning services which had been performed at the time of a personal and national calamity, and of the moon's eclipse, the writer informs his lord that the services of the *bit rimki* and *bit šala-ne* had been performed. We conclude, therefore, that it was not necessary for the sovereign to be present at these liturgies himself : they were evidently designed for regular monthly penitential services, to be performed for the entire nation, which was represented in her divine king or his substitute.

1. Col. III 15.

2. Col. III 41-IV 12; these, if they really refer to the lifting of the hand as ZIMMERN himself assumes, must be said by the king not by the priest as in V R 50-51.

3. So *ša-la* in HARPER'S *Letters*; but *sa-la* and *sa-la-a* in KING'S *Magic*.

Having thus obtained a more clear understanding of the *bīt rimki* and *bīt salā me* services, I shall attempt, with the aid of these comparisons, to study the nature of the difficult *bīt nu-ru* or *bīt nu-ri* incantations. (I was able, with the permission of Dr BUDGE, to study several unpublished fragments of this series). One will find a good deal of the literature upon this subject collected by Professor HOMMEL in the *Orientalistische Litteratur-Zeitung* 1906, p. 347. In 1906 Dr VINCENT BRUMMER published a small tablet in the possession of Father SCHEIL, which threw a new light upon the history of the subject. The little tablet comes from the Sumerian period and is written in that language. Since it is headed *én é sīr-ru* or « incantation of the house of light », we infer that at this ancient period short incantations existed, which were to be said in rituals performed in a hut or chapel called « house of light ». We are now dealing with the literature of a period when *incantation* was applied in its proper sense, that is to a short consecrating sentence or to a curse. It is probable that when the Sumerians said « incantation », they did not confuse it with prayers of the lifting of the hand.

The tablet in question is as follows :

Obv.

*én é sīr-ru*  
*guḏ gig zu-ab*  
*ug<sup>1</sup> é gig-ga*  
*nig-šag-da si-si-e amar-a-da-a<sup>2</sup>*  
*d. babbar kalama-si-ni<sup>3</sup>-šú*  
*d. ininni KA (?) ù-ne-[            ]-ra-ni<sup>3</sup>-šú*

Rev.

*mà-a šu-šag-mu-durun<sup>4</sup>*  
*tù én é sīr-ru*

1. REC 182 is not *KIŠ* but *GĪR*, see pt. II pp. 12-15.
2. I.e. *marādā*.
3. *ni* indicates a relative clause.
4. For the idea, cf. CT XV 20, 17.



*mun gab-sīg*  
*enim-enim-ma mun šu-a-du-da-kam<sup>1</sup>*

## TRANSLATION.

Incantation of the house of light. Oh black bull of the deep, lion of the dark house, thou who art full of . . . . ., thou of Marad<sup>2</sup>, by Šamaš who fills the world, by Ištar who . . . . . as for me who sit with hands upon my heart, may the sacred formula, the incantation "House of light" with salt free from pain (?)

Formula of placing salt at the hand.

This tablet is probably the earliest official incantation text yet known. Its great value lies in the light it throws upon the evolution of this literary form of religious literature. From it we infer that the primitive form consisted in a heading, indicating to which ritual an incantation belonged; then followed the incantation, which partakes of the nature of a prayer. A liturgical note is added to give the principal ritualistic act in the ceremony.

An amulet<sup>3</sup> which may date from Neo-Babylonian times reads as follows :

Obv. <i>šiptu bīt nūri</i>	Rev. <i>pak-da-ak</i>
<i>ša iṭu Nin-iḫ</i>	<i>tū šiptu bīt nūri</i>
<i>mālik ilāni</i>	<i>gi-gi-ig</i>
<i>na-ra-am libbi</i>	<i>šīr<sup>4</sup>-e-da-áš</i>
<i>iṭu En-lil a-na-ku</i>	<i>sag-[giš]<sup>5</sup> : amelu</i>
<i>a-na iṭu Utu-mud-nun-ki</i>	<i>ab-da-áš</i>

1. For the use of salt in the fire cult, v. *Maqlū* VI 93.

2. Marduk.

3. Br. Mus. 89904: a light blue chalcedony, flask shaped, with two perforated knobs near the top, evidently intended to be worn on the breast suspended from the neck by a cord; about 2 inches high and 1 1/2 wide at its largest diameter, LENORMANT, *Choix de Textes* n° 27.

4. DE CLERCQ n° 253 has *šīr* where this text has *NI*. Since *šīr* is a Semitic value used here as a Sumerian variant, the late composition of the text is evident.

5. Restored from DE CLERCQ 253. (The above text is from my own copy).

## TRANSLATION.

Incantation of the house of light : of Ninib councillor of the gods, beloved of the heart of Enlil am I<sup>1</sup>. Against the god of the dark storm I watch. The sacred formula, incantation of the house of light, the darkness<sup>2</sup> with light defeats.

He who wisely (?).

With this amulet compare the following variant from the *Collection de Clereq* vol. I n° 253 :

## TEXT.

*ina ikliṭi munammir ir*  
*ina amat ilu da-mah*  
*pan šamši*  
*da'ummata*  
*zir-e-da-áš*  
*sag-giš*  
*amelu ab-da-áš*<sup>3</sup>  
*šiptu biṭ nūri*

## TRANSLATION.

In the darkness giving light ; by the word of *Damah* [Ninib ?] before the sun with light chasing away the gloom. He who in wisdom (?). Incantation of the house of light.

The last incantation differs from the others, in that the name of the ritual to which it belongs occurs at the end, not at the beginning.

For the actual use of one of the incantations from the ritual of the *biṭ nūri* we have the following from a medical text<sup>4</sup> :

1. I.e. the amulet.

2. *gi-gi-ig* = *da'ummata* BR. 8942.

3. *ab-da-áš* in these two charms is an incomplete idea. For *ab-da* cf. CT XV 10 obv. 16, where Enlil is called lord of *ab-da*, and rev. 1, where Ninlil is called lady of *ab-da*.

4. KÜCHLER, *Medizin* Taf. I 4-7.

- 4 *šumma amelu qi-iš libbi mariš ina âm muršî<sup>1</sup> ana makurri tušar-*  
*kab-šu tušêli-šu-ma tâ ki-a am tamannû*  
 5 *šiptu bit nûri lu-ra-ša dam-ma-gul min :<sup>2</sup> ardat ù Enlil ã-e nu-*  
*ub-šu ùtu Zarpanitum*  
 6 *ša igi-gál-la mèn gir-a-ni gub-ba<sup>3</sup> gir-a-ni dúr-ra<sup>4</sup> gir-igi-gál mèn*  
 7 *gir igi-gál : tâ šiptu : tâ an-ni-ta tamannû-ma ibalu<sup>5</sup>.*

## TRANSLATION.

If a person fall ill with colic, on the day of the illness cause him to ride in a *makurru*-boat, cause him to embark, say the magical formula thus : Incantation of the house of light . . . . Oh virgin daughter of Enlil, thou who lackest (?) not strength, Zarpanit, thou who art all-seeing, thou that waitest, thou that standest, thou that intercedest (?), intercede (?). Sacred formula, the incantation. This sacred formula repeat<sup>5</sup> ; he shall live.

These four examples illustrate how short formulae of this ritual were used for healing the sick and for inscriptions on amulets. The two amulet charms are much alike, and indicate that the charm protected against the powers of darkness. Both of them are late and reflect the astronomical stage of Babylonian religion, so that it would hardly be fair to infer that the whole *bit nûri* service was directed against eclipses : the very ancient Sumerian formula on the SCHEN tablet was used against a disease of the hands, and the formula in the medical text against colic.

The meaning "house of light" is a very probable translation, since the variants of the British Museum amulet and the DE CLERCQ amulet show that the Sumerian *NU* is here to be read *sir* or *šir*<sup>6</sup>; Sumerian

1. Cf. CT XVI 2, 68. ŠA-TU, even if TU be for *abubu*, can have no reference to *má-gûr* = *makurru*. TU = *gur* and TU = *urû* = *abubu* have no connection. v. ZA XX 450-2.

2. This curious insertion apparently forms no part of the incantation.

3. Cf. *gîr-gub* = *qā'u* BR. 9205.

4. Glossed *du-ra*.

5. Lit. "If thou repeat".

6. The Sumerian word for 'light'.



*é-sir-ru* is then to be read in Semitic *bit nûrî*<sup>1</sup>. It is therefore probable, that this service centred about the sacred element of fire just as the services of the "house of washing", and of the "house of baptism" centred about the use of holy water. We possess, fortunately, three long incantations of the *bit nûrî* ritual written in pure Sumerian; the signs are apparently those of the vernacular script of the first dynasty.

On the first tablet which I shall study, the obverse has an incantation against headache, while the reverse concerns the seven devils<sup>2</sup>.

# TEXT.

Obv. 1 *én é sîr-ru*

2 *nam-tar ana-dím šu-nu-teg-gà si-ta*<sup>3</sup> [*im-tur*]

3 *galu-ra sag-gíg im-ma-an-na[-ni-mal-mal]*<sup>4</sup>

4 *sag-gíg tig-sa-gíg im-ma-an-na[-ni-mal-mal]*

5 *bu-lu-ud HU + SI il-lá-gíg im-ma-an-na[-ni-tur]*

6 *šu-ni-ta šu im-ma-da-ab-[teg]*

7 *gîr-ni-ta gîr im-ma-da-ab-[teg]*<sup>5</sup>

8 *šu-ni-iš<sup>6</sup>-ma šu-ne ib-sud-sud*

9 *gîr-ni-iš-ma gîr-ne ib-sud-sud*

10 *galu gâl-bi a šu-mu im-me a gîr-mu im-me*

11 *d. asar-galu-dug igi-im-ma-an-tab*

12 *a-a-ni d. en-ki-ra é-a ba-ši-in-tur gu-mu-un-na-[de]*

13 *a-a-mu nam-tar ana-dím šu-nu-teg-gà si-ta im-tur*

14 *galu-ra sag-gíg im-ma-an-na-ni-[mal-mal]*

15 *sag-gíg tig-sa-gíg im-ma-an-na-ni-[mal-mal]*

16 *bu-lu-ud HU + SI il-lá-gíg im-ma-an-na-ni-tur*

1. It is to be kept in mind that *NU-RU* i. e. *šir-ru* or *šir-ri* (K 4378 V 36) is Sumerian.

2. Text CT IV pl. 4 = Bu. 88, 5-12, 7.

3. Text *ki-bi* (?), but cf. line 13.

4. For restoration, cf. CT XVII 21, 98.

5. For this restoration, cf. line 18 and for the construction of *teg* with *ta*, v. ASKT 90, 70.

6. Var. of *šû*.

- 17 *šu-ni-ta* *šu im-ma-da-ab-[teg]*  
 18 *gīr-ni-ta* *gīr im-ma-da-ab-teg*  
 19 *šu-ni-iš-ma* *šu-ne ib-sud-sud*  
 20 *gīr-ni-iš-ma* *gīr-ne ib-sud-sud*  
 21 *galu gāl-bi a šu-mu im-me a gīr-mu im-me*  
 22 *a-na ib-pad-di-in-na-bi nu-ab-zu a-na ma-ni-ib-[gí-gí]*  
 23 *d.en-ki-ge dumu-ni d.asar-galu-dug mu-un-na-ni-ib-[gí-gí]*  
 24 *dumu-mu a-na nu-un-zu a-na a-ra-ab-daḡ-e*  
 25 *d.asar-galu-dug a-na nu-un-zu a-na a-ra-ab-daḡ-e*  
 26 *nig mà-e zu-a-mu ù za-e [ba]-e-zu*  
 27 *ù za-e ni-zu-a-mu ma-e in-ta(?)e-zu*  
 28 *gin-na dumu-mu d.asar-galu-dug galu gāl dumu dingir-ra-ni*  
[šed]  
 29 *nig sag-gà-bi āg-gà-ù<sup>1</sup> a šeg-gi<sup>2</sup> gīr-a-bi teg-ù<sup>3</sup>*  
 30 *sag-gíg-ga-ba<sup>4</sup> ù-me-ni-gar*  
 31 *enim enim nam-šub nun-ki-ga<sup>5</sup> ù-me-ne-[sīg]*  
 32 *sak-ki-á nam-nir-ra-bi šu ù-me-ni-[šed]<sup>6</sup>*  
 33 *sag-gíg-ga-bi an-na ḡa-ba-ě-ne ki-[ne-dím(?)]*  
 34 *šu-šág-ga dingir-ra-na-šú galu ḡal-bi [ḡe-en-ši-in-gí-gí]*  


---

 35 *enim enim-ma nig [sag-ga āg-gà]*

## TRANSLATION.

- 1 Incantation of the house of light.
- 2 Namtaru like a god invincible from heaven entered.
- 3 He brought headache upon a man.
- 4 Headache and pain at the throat he brought.
- 5 Woe causing *buludu*, painful fever he ushered in.

1. For ù imperative suffix, v. CT XV 13, 1.

2. Cf. A-AN-gà = *izannu* SBH 104, 29.

3. For this line, cf. 82, 5-22, 946 in PSBA 1901 May.

4. The text has here a gloss *giš-ù-me-teg* (?) which probably belongs with *āg-gà-ù* above.

5. Trace of a sign; cf. note 4.

6. Cf. CT XVII 12, 33.





## REVERSE.

1	én é sīr-ru	
2	[ ] gāl-lá-e-ne	
3	[ ] da imin-na-meš <sup>1</sup>	
4	[ ] giš-áš-meš	
5	[ ] gi [ ]	é-da uru-a meš
6	[ ] a nu-zu meš	ka-na-dīm al [ ] meš
7	[ ] im nu-ġar-ra	ka-ta ti-ra-ša meš
8	[ ] daġal-dīm	ka-ba bur-bur meš
9	[ ] ka daġal kešda	é-būr-ra bal-bal-e meš
10	[ ] si(?) -a [ ] a	dīm-rin-rin-na meš
11	[ ] dam-a-ka	uš šu-ti-a meš
12	á šu kal-la(?)	uš-bi(?) šu-ti-[a] meš
13	kib-kib-lá	ní-te šu-ti-a meš
14	kib-kib-lá	kal(?) šu-ti-a meš
15	um-ma-šú(?)	[ ] di-a šu-ti-[a] meš
16	um-ma	ki-uru-na šu-ti-[a] meš
17	i-dé-áš e-bu-ra	šu giš [ ] bi [ ]
18	gurin giš šar-ta	šu-ti-a meš
19	HA(?) HU(?) RU(?) -ta	šu-ti-a meš
20	[ ] amar [ ] bi-ta	šu-ti-a meš
21	[ ] sil [ ] ? <sup>2</sup> máš-bi-ta	šu-ti-a meš
22	[ ] ? šu-ne-ne a-la	ba-ra-è-a
23	[ ] an-da nu-me-a	gab mi-ni-in-rig-eš
24	[ ] edin-na-bi	mi-ni-in-ta-ra meš
25	muġ-na ba [ ] ba-ám	ta-ra-ta nu-zi-zi
26	gaļu gāl-ba [ ] ? AD-KA	ba-ni-in-gar
27	[ ] ?-li	al-la ba-ni-ib-bi
28	ki [ ] ma šă-ba-ba	šu al-[ ] ?-ri
29	zi [ ] in-da-an-bu-ri	ul in-da-an-ši [?]

1. The presence of *meš* as a plural indicates a post-classical text, v. *Babyloniaca* II 70 note.

2. One expects *uz* = *enzu* 'she-goat'.

30	<i>d. asar-[galu-dug]</i>	<i>igi-im-ma-an-sig</i>
31	<i>a-a-ni d. en-[ki-]ra</i>	? -ne-a mu-un-na-an-dug
32	<i>nun-e ki-ga-ge (?)</i>	<i>šu-a mu-un-na-ni-in-gí-[gí]</i>
33	<i>nig-lag-gà šu-ni-a gub a šèg</i>	<i>šu šab me (?)</i>
34	<i>ka galu-ba-ka</i>	<i>ù-me-teg-gà (?)</i>
35	<i>bar-ra-na</i>	<i>ù-me-teg-gà (?)</i>
36	<i>an-áš an-da-šu</i>	<i>ù-ub-bi [            ]</i>
37	<i>sag-gíg sag-gà-na</i>	<i>ga-ba-[è-ne]</i>
38	<i>tu-ra su-a-na</i>	<i>ge-im-[ta-è]</i>
39	<i>á-sig-bi KAK im-dir-ru-a bi [            ]</i>	
40	<i>i-ne im-gub-ba-dím an-na ga-[ba-è-ne]</i>	
41	<i>giš-li (?) ud-da kud-da-dím ki-ba [            ]</i>	
<hr/>		
42	<i>enim-enim-ma nig-lag-gà šu mu-[ni-a gub]</i>	
<hr/>		

## TRANSLATION.

1	Incantation of the house of light.
2	. . . . the <i>gallā</i> demons.
3	. . . . seven are they.
4	. . . . .
5	. . . . in the city.
6	. . . . .
7	. . . . .
8	. . . . .
9	. . . . the courts of the house they infest.
10	. . . . they seize.
11	. . . . they seize.
12	The limbs (?) . . . they seize.
13	. . . . with terror they seize.
14	. . . . they seize.
15	The grey haired lady (?) . . . they seize.
16	The grey haired lady (?) in her abode they seize.
17	. . . . .

- 18 The garden fruits . . . they seize.  
 19 Upon fish and bird (?) . . . they lay hands.  
 20 . . . calf and . . . they seize.  
 21 . . . ewe . . . and kid . . . they seize.  
 22 . . . . . they send forth.  
 23 . . . . . they oppose.  
 24 . . . in the plains they bring.  
 25 Upon him . . . with pain . . .  
 26 This man . . . they wrought.  
 27 . . . . .  
 28 . . . in his bowels . . .  
 29 . . . . .  
 30 Marduk beheld him.  
 31 To his father Ea he related [these things].  
 32 The lord of Eridu thus (?) answered him :  
 33 " Kneaded bread at his hand set, rain water . . .  
 34 To the mouth of the man extend.  
 35 To his side . . . extend.  
 36 . . . . .  
 37 From his head may the headache go forth.  
 38 From his body may the pain go forth.  
 39 His evil spirit like a dark cloud [may pass away].  
 40 Like smoke from a dwelling may he arise to heaven.  
 41 Like perfume refined to his place let him return. "
- 
- 42         Formula of placing kneaded bread at the hand.
- 

The sacred elements used in this ritual are salt and bread. One infers, therefore, that the service does not belong to the water cult : since salt is actually used in the fire cult and the title *bīt nûri* suggests this cult, we may safely infer that all the incantations and prayers said in the *bīt nûri* service belong to the cult of fire. Unfortunately the book of ritual for the *bīt nûri* has not been found as in the case of the *bīt rimki*. At any rate the preceding examples show us that services



were said in the *bit nûri* not only against eclipses but against diseases and demons.

Another incantation called *bit nûri* has been preserved from the same period<sup>1</sup> but the text is so difficult that I shall give only a summary account of what is certain. The date of its composition cannot be later than 2000 BC and, like the SCHELL tablet and the preceding text, is in pure Sumerian. So far as known it is the earliest text containing a blank space for the insertion of the name of the person for whom the incantation was said. The illness in question was *samanu* which is caused by the demons eight of whom are mentioned. The mythological intervention of Ea is, however, brought in without the previous message from Marduk his son. The passage reads: — “Ea in the deep . . . the wise, the prudent, he of far fame, he of decision, unto him sick of heart turned „<sup>2</sup>. Reference is then made to the “renowned hand-washer of the gods, in whose power is the holy oath of incantation, in whose decision is the life of the soul, the exalted, the pitiful, the adorned with jewels „<sup>3</sup>, and finally: “Into his hand he placed sovereign power, his sacred formulae he confided (?) to him, unto Marduk he gave the curse „<sup>4</sup>. There are two passages from which it might be inferred that the afflicted person was the king<sup>5</sup>, but the presence of a space<sup>6</sup> for the insertion of a name is against this supposition.

Services of private penance, consisting in prayers of the lifting of the hand and a ritual, must have been said in the *bit nûri*, for at least two prayers have been found from the Semitic period with this heading.<sup>7</sup> One is a prayer to Marduk, the other to Nebo and each is accompanied by its own ritual, a fact which excludes the existence of an accompanying book of ritual. I shall venture to introduce a trans-

1. CT IV 3 = Bu 88, 5-12, 6.

2. Obv. 35-rev. 1.

3. Rev. 11-14.

4. Rev. 30-32.

5. Rev. 6 and obv. 31.

6. I use the word “space” for the sake of popular exposition. The text has “anybody”.

7. K 3283 cited by KING in his *Magic* as a variant to n° 11, and n° 22, 35-67.

lation of the prayer to Marduk here, although it has been translated recently into German<sup>1</sup>. Several recensions of this prayer existed, only one of which has been found to contain the note that the psalm belonged to the *bīt nīri* ritual.

- 1 Hero Marduk, whose anger is a destructive deluge,  
Who, when appeased, is a merciful father,  
Crying and not being heard harass me<sup>2</sup>,  
Sighing and no answer distress me ;  
Courage hath it taken from within me,
- 6 Like a grey haired man it bows me down.  
  
Oh great lord Marduk, merciful god,  
Mankind as many as bear names,  
Of themselves is there one who comprehends ?  
Who has not been negligent, who has not mocked ?  
Who can comprehend the ways of god<sup>3</sup> ?
- 12 But if I fear god I shall have no condemnation.  
  
The sanctuary<sup>4</sup> of life verily I seek,  
Since to have mercy<sup>5</sup> thou didst command the gods.
- . . . . .
- Before thee verily I have committed fault,  
The boundaries that god hath set I have transgressed,
- 18 My sins which I fittingly recognize and those unknown to me  
forget.
- [Let thy heart] not be aroused, free from sin, release from iniquity<sup>6</sup>,  
Lighten my darkness,  
Chase away my gloom<sup>7</sup>.

1. HEHN BA V 364; JASTROW, *Religion* II 90.

2. For *dalābu* 'be uneasy', v. KB VI 1, 338 and 475.

3. Clearly a monotheistic idea, cf. also CT XXIV Introduction.

4. I. e. the *bit nūri*.

5. [ta-]ar-ra [up-]pu-su (?)

6. Read *sirti*.

7. ASKT n° 7 obv. 8-rev. is probably one of the *bit rimki* prayers of the lit-

- The sin of my father, of my father's father, of my mother, of my  
 mother's mother.  
 Of my family, of my relatives by male or female lineages<sup>1</sup>,  
 24 May not approach me myself, may go aside !  
 If he concern himself for me, the gods shall make me clean as the  
*kankal*-plant ;  
 Into the beneficent hands of my god commit me in safety<sup>2</sup>.  
 With adoration, prayer and supplication forever I will cling to thee<sup>3</sup>,  
 The multitudes of people of the earth who exist anywhere,  
 Shall praise thee, free from sin, release from sin,  
 30 Oh heroic Marduk free from sin release from sin.
- Oh great queen Zarpanit free from sin ;  
 Thou of the good name, Nebo, free from sin ;  
 Oh great queen Tašmet, free from sin ;  
 Oh hero Nergal, free from sin ;  
 Ye gods who dwell in heaven, free from sin<sup>4</sup>.
- 36 The great sin which from my infancy I have committed,  
 Blot out, even seven times remove.  
 Thy heart as the heart of my father,  
 And of my mother return to its place.  
 Oh heroic Marduk, I will sing thy praise.

The prayer to Nebo (KING, *Magic* n° 22, 35-67) which is also from the *bît nûri* liturgy, follows a prayer not belonging to this class.

It is evident that at least incantation services and services for private devotion were said in the "house of light". The examples

ing of the hand; the rev. 3 f. is much like this passage; referred to by HEHN and JASTROW.

1. On *kimtu*, *nisutu*, *salatu*, v. PEISER in KB IV 305 and cf. the phrase *ahēšu ahātišu* 'his brothers and sisters' CT II 37, 26 : also LSS II 1 p. 40 Anm. 2.

2. So correctly JASTROW. For a parallel passage which leaves no doubt about the adverbial nature of *salmuti* = *salmuti-ja* cf. CT XVII 23, 190 *šalmušu ana qatā damqāti ša ilišu lipqidsu*.

3. *lu-ziz-ku*. For *ku* = *ka*, cf. IV R 30 a 14/16; PSBA 1908 p. 80 l. 12; *Astrol. Chald.*, Adad XII 3.

4. This paragraph is an insertion.



cited from the Sumerian period are all incantations against demons, in which Ea the water god and his son Marduk play an important part. In none of these incantations, however, is water the magical element. The elements used indicate rather the act of purification by fire. There is however one incantation from this ritual in which the magical element is water but it is used in the *Maqlû* ritual, one of the fire cults<sup>1</sup>. The mythological message brought by Marduk from the all wise father to insure the divine right of the priest to use the sacred ritual of water, was evidently transferred at an early date to the fire cult. The right to priestly functions, the right to act as representative of the water god who alone revealed wisdom and gave miraculous power to formulae and symbolic acts, belonged only to the priesthood of Ea. The chapels, or huts where these rituals were performed were called "house of washing", "house of baptism", and perhaps by many other names which have been lost. In case of the ritual whose chiefest symbolic act was the tying of the patient's limbs with a cord and then breaking the cord, it is barely possible that the place where it was performed was called *bit mēsiri*<sup>2</sup>. At any rate the place where a ritual of incantation was performed took its name from the nature of the service. It is highly probable that the oldest form of sympathetic magic was washing by holy water in which the evils of soul and body were thought to disappear with the passing of the ablution. Into the sphere of their magic the priesthood of the water god then appropriated every other kind of magic. It was, therefore, necessary to incorporate the mythical history of the divine right to minister in the mysteries into every cult in which the priest served. The oldest examples of these mysteries which we now possess are the *bit nûri* rituals. They show us how the dogma of revelation and consecration by the god of water had pervaded every form of mystery in the Sumerian religion before it passed to the Semites. They show us also, with the help of ancient seal

1. *Maqlû* VII 144-151.

2. Sm. 1939 in BEZOLD, *Catalogue*, and CT IV 5, 14 where a ritual for the eclipse of the moon in Tammuz is given, beginning: *2 ùme ina bit me-sir ušab* = 'he shall sit two days in the *bit mēsir*'.

impressions how prayers of private devotion were in Semitic times drawn into the incantations. So finally the mysteries of symbolic magic were applied also to the sins of the soul and to free men from the torments of conscience as well as from those of the body.

The history of these rituals shows that the priests were at liberty to adopt almost any incantation into any one of them. The same incantation is found sometimes with and sometimes without the name of the house in which it was used<sup>1</sup>. So also we have seen how the same prayer could be used for a confession of any kind or used in these rituals. It is probably only a matter of chance that the *bît rimki* texts, which we have, are all parts of the royal confessions in times of the moon's darkness. If the *bît nûri* texts indicate that services in the "house of light" could be said for many forms of disease as well as for private penance, so is it also certain that services were said in the house of washing for a variety of causes. I shall close this paper by translating a prayer of the *bît nûri* class which was used by private persons in time of evil signs<sup>2</sup>. The tablet is so broken that it is impossible to say whether the other prayers were of the same class. At any rate the series to which the tablet belonged was used against evil signs. The catch line indicates that the first prayer of the next tablet was for the king in time of evil signs<sup>3</sup>. This is exceedingly important for it shows that incantations and prayers strung together each with its own ritual, were not said one after the other in a long ritual, but were drawn up so as to be used separately. This kind of series is only a *corpus* of prayers for certain rituals and purposes, from which either king, prince or common person could make his own choice. The prayer drawn up here for the king does not begin with *bît nûri* but at least the one for private persons has this title.

1. Cf. the *Labartu* Series ZA XVI 189, 46 ff. where the variant Sm. 1301 belongs to the *bît nûri* ritual.

2. IV R 60 obv. 30-45.

3. Like n° 1 of KING's *Magic* the note has *duppu ... kam* with no space for a number. In the case of the *bît rimki* text this is because the accompanying ritual gave the order in which the prayers were to be said, so that a numbering was unnecessary.

## - TEXT.

- 30 [šiptu] bīt nāri ilu ša-maš šar šami-e u irši-tim  
 31 [mukin ki]t-ti u mišāri muš-ta-a-lum la da-a-tim  
 32 [ ] bir-bir-ri<sup>1</sup> mu-nam-mir ilu Igigi<sup>2</sup> u ilu A-nun-na-ki  
 33 [ša-k]in na-mir-tu a-na nišr a-pa-a-ti  
 34 šar šami-e u irši-tim eš-'i-ka as-hur-ka  
 35 [kima ulinni] ili-ia u ištarti-ia ulinni-ka rabī-tam ašbat  
 36 [aš-šum] di-nu dānu purussu parā-su  
 37 [aš-šum] šullu-mu ba-šu-u itti-ka  
 38 [aš-šum e-ti-]ra ga-mal u šu-zu-bu ti-di-i  
 39 [ū-m]e-šam ana-ku pulanu mār ili-šu  
 40 [ša ili-šu pulanu] ištarti-šu pulanā-tum  
 41 [az-za-az] ina pa-[an] ilu-tu-ka  
 42 [lu-uš-pur-ka ana ilu] zi-nu-u itti-ia  
 43 [ana ilu ša ša-]bu-sa eli-ia  
 44 [lumun idāti] itāti limnūti haṭ-ṭa-a-ti  
 45 [ ] u-ša-an-nu-u ṭe-e-mu

- 30 Incantation of the house of light : Oh Šamaš lord of heaven and earth,

Establisher of right and justice, unbribable inquisitor,

Robed (?) in splendour, enlightening the heaven and earth spirits,

Bestower of light upon the palefaced race of men,

Lord of heaven and earth, I seek thee, to thee I turn.

- 35 Thy girdle cord I lay hold of as of the girdle cord of the robe of my god and goddess.

Since to render judgment, to make decision,

To bring peace is with thee ;

Since thou knowest to spare, to be merciful, to rescue ;

Daily, I some one, the son of his god,

- 40 Whose god is so and so, whose goddess is so and so.

1. Cf. GRAY, *Šamas Texts* n° 1 col. I 37.

2. Written with the sign for 600, the usual writing for the *Anunnaki*.

Stand before thy divinity ;  
 Thee I send unto the god who is angry with me,  
 Unto the god who is enraged against me,  
 The evil omens, the signs evil and unlucky (?)<sup>1</sup>,  
 45 . . . . . have frenzied the understanding.

---

Our study of these texts, while leaving doubt concerning some details, results at least in the deduction of some important principles :

- a) The important act of magic in an incantation or series of incantations often supplied a name for the place where the service was held.
- b) Incantations could be used either in their proper cult or without the title and probably with a different ritual in other cults.
- c) The most ancient incantations must have been Sumerian. The Sumerians possessed private prayers, and lamentations for the temple services.<sup>2</sup> These were taken over into the incantation rituals, so that, finally, private penance was accompanied by magic and sacraments.
- d) When prayers and incantations belonging to the official religion are not accompanied by a ritual, the assumption is that they are part of a series whose ritual was on a separate tablet or tablets.
- e) The consecrating words of an incantation were originally a prayer not a curse, hence the private prayers were readily brought under the heading of incantations in the later religion.

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1. *haṭṭāti*, a fem. pl. from *hāṭû*, *haṭṭû*, is used here in an unusual sense. The accepted meaning of the root is 'to diverge from the right way', which can hardly apply to omens.

2. The latter statement is not new and may be found in JASTROW'S *Religion* passim in chapter XVII, see especially vol. II 89.



*Philological Note.*

The question which has interested scholars in regard to this series has been purely philological. Evidently *E NU-RU* is Sumerian, since it is used in at least three pure Sumerian texts. The tempting pronunciation *nu-ru* which is the Semitic word for light has been accepted until BRUMMER with the counsels of SCHEIL objected to a Semitic phonetic rendering of a pure Sumerian word. BRUMMER however read *nu-šub* « the not incanted », but it is improbable that such a name would be given to a place where a service was held. We must seek, of course, for a ritualistic act here. SCHEIL and HOMMEL have pointed out that beside a *bit NU-RU* there exists also a *MÁ NU-RI* called the « boat of Sin » K 4378 V 36. We know, too, that the Sumerians often used the names of sacred boats, carts and other objects in names of persons, thus *ginar-ta-paddan* « named by the sacred cart », *ur-šugal-lam* « slave of the chapel » etc., and so in a tablet published by SCHEIL in OLZ 1905 Sp. 351 a Semite (?) is called *amel-elip-nu-ur-ru*. We may be sure then that this « man of the *nurru* boat », contains the name of the sacred ship of Sin in K 4378, there given *nu-ri*. *nu-ri*, *nu-ur-ru* and *nu-ru* are therefore all the same Sumerian word. Moreover we have seen that the symbolic act in the *bit nûri* ritual was probably fire, so that this would be additional evidence for regarding all these words as the Semitic *nûru*.

The problem seems at first perplexing but becomes more clear if we begin at the proper point. The Sumerian word for light was *šir*, *sir*, *zir*, *še-ir*<sup>1</sup>. It is further known that the sign *NU* is a variant of *šir* in the name of the temple *giš-šir-gál*; we have seen also that *NU* is a variant of *zir* in one of the amulets and, for further proof, see MEISSNER'S *Seltene Assyrische Ideogramme* n° 1147 where *NU-maš* goes over into Semitic as *zirmašûtu*. So then in one of these incantations we find *NU* = *sir* actually used in the sense of light and the further inference is that *NU-RU* is to be read *sir-ru* = *nûru* in Semitic. Now we know also that *še-ir* is a variant of *nîr* in the words

1. BRÜNNOW, *Classified List* 1650, 7530, 7467 and for *zir* 1664 see above p. 11.

*še-ir-mál* = *nir-gál* = *etillu* probably in the original sense of "the glorious", not "great, high", as the dictionaries, and notice that *etillu* is used of Sin, Šamaš, Ninib and Marduk<sup>1</sup>. Of these forms *šir* is called the late dialectic of *nir* by BRÜNNOW 7471. The reverse is probably the truth, since *nir-mál* occurs (Br. 6300) and *še-ir* is used for light in classical inscriptions, Gudea Cylinder A 27, 10; 28, 1.

The probability is that *šir*, *sir* went over to *nir*, *nur* under influence of *šir* = *núru*, hence after the Hammurabi period *nu-ru* took the place of *šir-ru* in the phrase *é-šir-ru*, *é-sir-ru*. I have read everywhere *é-sir-ru* in Sumerian which is certainly the old form. *é-nu-ru* is possible but if so, it must be borne in mind that we have a Semitic loan-word used as Sumerian. The Semitic must be of course *bīt nu-ri*.

I give here other unpublished fragments copied by me in the British Museum.

## I

Sm. 491.

Fragment with right half entirely broken away. An interlinear section of a service of the *bīt nūri* ritual.

Obv. 1 [*šiptu*] *bīt nūri* al-gin-ne [  
           [*an-ni*]-*na*<sup>2</sup> *še-mi-i u* [  
       3 [dingir] nin-a-ġa-kud-du nin [a-ġub-ba]<sup>3</sup>  
           [*ilu*] " *be-lit e*-[*gub-bi-e*]  
       5 [dingir] ininini<sup>4</sup> azag-ga dingir azag sud [uku-dū si-sá]  
           *ilu azag-sud muš-te*-[*šir-rat kiš-šat niš*]<sup>5</sup>

1. KING, *Magic* n° 9, 1 read *e-til Eridi* glorious one of Eridu. The etymology of this word is by no means settled; the spelling *etillu* is not excluded.

2. Restored from line 8, *DIŠ NI NI*, read by me *ananini* or *annini*.

3. Restored from IV R 28\* b 16. For *Ninahakuddu* as goddess of holy water, cf. her rôle in the *bīt rimki* cult ZIMMERN, *Ritual* n° 26 III 27 and her title "daughter of Ea", Biling. of Creation Tablet, rev. 6. Cf. ZIMMERN 142 β).

4. BR. 3051.

5. *Azagsud* the *šangamahhu* of Enlil, BA V 649, 3, cf. ZIMMERN, *Šurpu* VIII

- 7 an gin-gin [  
*an-ni-ni še-mi-i* |  
 9 ġe-en-azag-ġi ġe-en-[laġ-laġ-ġi]  
*lu-lil-lu BI (!)* |  
 11 eme ġul-ġál |  
*li-ša-n[u limuttu . . .*

The reverse has the colophon of the Ašurbanipal library.

## TRANSLATION.

- 1 Incantation of the house of light. Hear the prayer and . . .  
 3 Ninahakud, lady of the holy waters,  
 5 And the holy goddess Azagsud, who directs the totality of mankind,  
 7 Hear the prayer . . . . .  
 9 May they make pure, make clean.  
 11 The evil tongue, [may it depart !]

## II

K. 2425.

Fragment belonging to the prayers of the lifting of the hand (?).

- 1 *šiptu bit nāri : al-si-ka* [                      ] *i-nin-an-ni*  
 2 *šal-mi ik-ri-bi-ia*                      *tak-ru-[bu ?]-ú-ti*  
 3 *ta-ni-hi-ia*    *ša*    *danniš<sup>2</sup>*                      *da-al-pa-ka*  
 4 [                      ] *KUR AD MU MU MI lul-lik-ka*  
 5 *ul-tu ú-um rúqūti<sup>3</sup>*                      *te-nin-an-ni*  
 6 [ *ili ?* ] *ba-ni-ia*    *ša-bu-su*                      *eli-ia*  
 7 [                      ] *MI KU ŠID* [                      ] *tak-r[u ? . . . ] ZA LAL-LAL*  
 8 [                      ] *UD LU PA KU* [                      ]

10, is the same as *Gibil-Nusku* god of fire. Cf. ZIMMERN, *Ritual* n° 26 III 61 ; KING, *Magic* n° 12, 86 ; BA V 649, 4. Here however a goddess.

1. *NI*.

2. *MA-GAL*.

3. *BAD-NI* = *sun-ni* ; or *labirūti*.

## TRANSLATION.

- 1 Incantation of the house of light : Unto thee I cry . . . . grant me favour.
- 2 Fulfill my petition with blessings<sup>1</sup>.
- 3 May my sighing which mightily oppresses thee,
- 4 . . . . . (?) come unto thee.
- 5 Since the days of long ago thou hast granted me favour.
- 6 The god my creator who is angered against me,  
. . . . .

1. Double accusative (!)

*Addendum.*

The relation of *é-siru* to *é-nuru* can be further illustrated by *a-sir* = *šalû*, implore (BR. 11575), *a-še-ir* = *tanihu*, sighing, (11574) and *a-nir* = *tanihu* (11541). Both *a-še-ir* and *a-nir* are found in classical inscriptions. *a-še-ir* CT XV 23, rev. 3. *šag-ga a-še-ir* = *libba-šu tašal-lumma*, SBH 35, 1. *a-nir-mal-mal* = *uštannah* IV R 27 a 32. *a-nir*, Gudea Cyl. B 10, 18 ; CT XV 14 Rev. 8.

Although both forms, *šer*, *sir* and *nir* are early, yet it is probable that the form *šer*, *sir* is original ; the root is *sir* = *šarāhu* (BR. 4333).

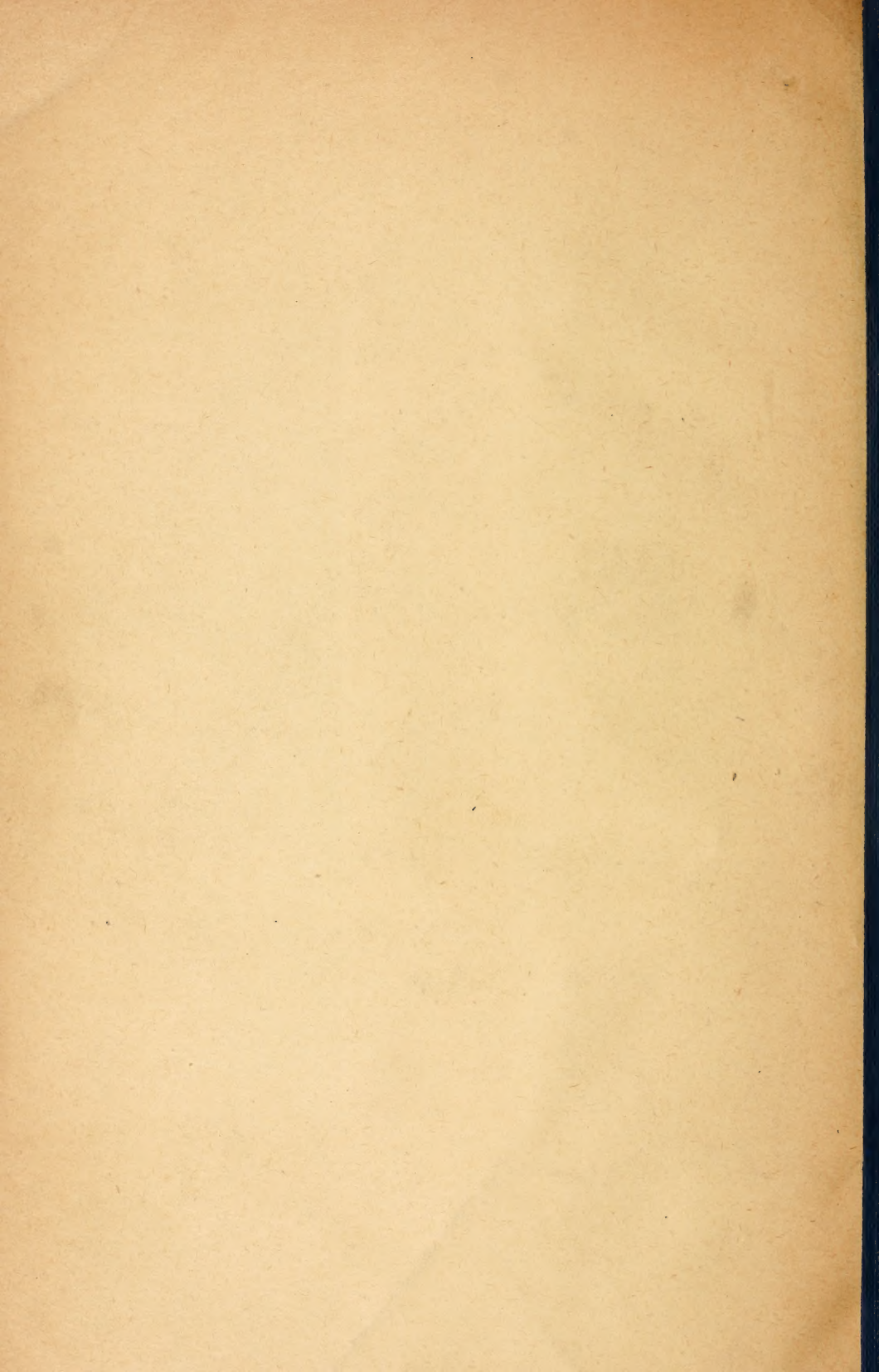
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